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Wednesday Feb. 7, 1962

Played on Thursday April 12, 1962

Don and Lita Harrison  
Helen Crabbe  
Robert and Hilda Gardiner  
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M-272  
February 7, 1962 Wednesday  
Played on Thursday April 10, 1962

Let's becomex serious. A little bit of levity goes a long way, particularly when we want to talk about something that concerns our life and what we rwallly want to do. And you know well enough that you can not get everything by reading about it. Books are very good as an introduction. And you read it, and, of course, you read it only with your head. And sometimes, maybe, at certain times your heart is also touched in some way. You may feel that is the right thing to read. But to come from that, that is, from that kind of aknowledge, and to that kind of a feeling, to the actual necessity of doing something about it, I think that requires a little bit more, and that a group is necessary in order to exchange on certain subjects what really is puzzling. And, in that way, one can translate that what is knowlédge and that what is feeling into an activity of some kind which might be beneficial or which you can call an attempt to try to wake up. Now, I know well enought that whenever you read, or even in the beginning, in books of this kind, that it is extremely difficult to find out what it is really about because we are not familiar with it and we don't know. And, for a long time, I assure you, you will not know what is meant by being observant. And you try time and time again. And you come to a conclusion that you know what it is and after some months again, you come to a realization that that what you called observation, and you did your best at that time, after three or four months, you will consider it as something - no, it wasn't really that. But now I know. And another six months goes by and again you will have to chnage your opinion about that what you consdier observing yourself. The question of non-identification is even much more difficult because we are so tied up with our feelings that im-

not really separate it from a feeling regarding that what we feel. And, as I say, it will be a long time before you really become quite clear about what is meant and then, when you do know~~x~~ what is meant, then to put to practise that what you then know, is also a tremendously big step. You have to do it slowly, day by day, step by step, every time, time and time and time again when you remember it, to try to remember yourself, to try to make an attempt of waking up, to try to attempt for yourself to be present to that what you do or to try to become conscious. You have to learn for a long time that you have to use the best way you can, even if the results you ~~xx~~ receive are not so helpful. And you might even start to question your attempt in many ways; thinking perhaps you are not on the right road. So, let's come down to the very essential A B C.

Lotte, we don't want to ~~talk~~ about that again, do we? How to hear your voice for instance. Did you try? Then tell. Tell what the experience was, what you found out.

QUESTION: (Lotte Karmann) When I told to myself that I want to look at myself and see myself, and I would be able to do it, but it seems to me that ( ...?) because it becomes mechanical.

ANSWER: Yes, but as soon as you notice it is mechanical, something already sees that it is mechanical.

QUESTION: All that I derived out of my effort, was that I (...?) could let it become mechanical.

ANSWER: But, as I say, as soon as you then know that it is mechanical, then something in you establishes the fact that it is mechanical. That what establishes the fact of mechanicality is not mechanical. How ~~■~~ otherwise would you know? If I am asleep, I don't know that I am asleep. When I wake up, I may know that I have been asleep. In my sleep, I don't know that I sleep. This is a state in which a variety of things can happen to me and so forth, but it is still ...

by sleepiness. You see, if I see something in me is mechanical, or has been mechanical, I am then a little bit away from that mechanicality, by which I then see my mechanicality. If I wake up, I know that I have been asleep. In my sleep I don't know. As I have said many times, at most, in my sleep I can dream I am awake. But the dream still belongs to my sleep. It is not as yet that kind of reality. So, in the beginning, it always has to be that I realize that I have been mechanical. I have seen myself now in my memory as a mechanical human being. At that moment, when I ~~xxx~~ say it, even if I say it with my mind, there is something different from a state of not seeing it at all. And this is the step. You see, it is not as yet what I would like to be, let's say, to be conscious and to be able to do this and that that I really want to do, and then to have the full ability to be able to do or to control yourself. ~~I~~ That is a long way off. ~~In~~ The beginning is: I keep on saying, "I have been asleep. I have been mechanical. I remember that I was such ~~xxx~~ and such, that I said certain things without thinking." It became simply as if I was reacting to someone outside of me who said this and I said that. The, afterwards, I remember that I said it and also I have very often a picture of how I was. And I did behave like a chicken without a head because I was not aware at that time. But, at times, I become aware of how I have been. You see, we are trying to find out what we are at the present moment. But, since I don't know what it is to become aware of myself in such a way that I am not even identified with myself, and that I realize that what I am at the moment that it does happen. It introduces two things that I really do not know how to handle. One is that I cannot have any judgement about myself. The other is that I have to live <sup>for</sup> ~~in~~ the present moment in the present moment. Now, when I try to introduce it, I know it is very difficult, so, for the time being, to

become familiar with that what has gone on or to go in the direction where gradually I will learn what it involves, I have to depend on my memory. In my memory I can remember that I was asleep or I was mechanical or I was acting like a chicken without a head; that I just simply (...?) or that I just simple reacted towards someone. I have a picture of myself, how I was. It is not that I am aware but I remember I have been that way. With this, I have a certain judgement which is allowed because it is only in my memory now of saying, "I wish I was or had not been as much mechanical as I was." It is very good because I start then to make a distinction between certain periods of my life when I am mechanical and other moments when I have seen that I was mechanical. And, for the first time that I start to make this distinction because, if I am constantly mechanical and don't even know what it is not to be mechanical, I wouldn't be interested in it. So, my interest first takes this form. I have seen myself. Now the question of my memory: I have seen it. It takes a little while before certain things apparently take place in my mind and it comes to my notice as memory that I have been mechanical five minutes ago, ten minutes ago, or maybe yesterday. I remember all of a sudden how I was at that time; what I said. I saw myself then do this and that and so forth but I do this as if I am now thinking about it. Now, the problem is: when these things happen to try to shorten the period between that what actually happened and my memory, my recall. I am here now. At the present time, I don't know that I am mechanical or not because there is nothing that confronts me of that kind. But, after two minutes, I remember that I said certain things and that I move my hand like this. And, I also remember that it was very mechanical because there was absolute necessity of moving my hand. It is two minutes. Now, when I continue to see this and all of the...

to my mind the fact ~~that~~ of my mechanicalness. And gradually, by putting this in my memory, I become engaged in the possibility of shortening the time of memory. And I will, for instance, at a certain ~~time~~ moment when I am mechanical, immediately say "I was mechanical." I approach it now. This is really what I try to do. I try to find out how I can change the past into the present moment. It is difficult because there is the past. There is a moment that passes. After that it is future; I mean that it takes place. That what I have lived becomes past. That what I will live is future for me at the present moment. I realize theoretically that the present is in between past and future. Now, when I am here at this moment, and I think of the past, it is my memory. When I am here and I think about the future, it is anticipation. The period when it is past and when it comes to my notice is a certain length of time. That what I now experience and in thinking about the future, that what will happen to me, is also a certain length of time. For instance, I am trying to go from here to the door and it will take fifteen seconds. As I now walk, it will be fourteen seconds, thirteen seconds. I keep in mind the fact that I will be at the door. This is my anticipation. So, the closer I come to the door, it will be two or three seconds and then there will be a moment in which that one second changes into the moment I find myself at the door. So, the process is this. I am interested in life and the way I live, because I either live in the past or I live in the future; because simply the moment as I exist ceases to exist as soon as it comes to my notice. So, for that it is extremely difficult to record a moment because a moment goes. But, I do have a possibility of thinking, you might say, trying to conceive of that what has happened, what I call past. And I recall it by means of memory. I have also, at any one time, the possibility or expectation or certainty ...

future which also come. Now, in between, if it were possible~~x~~ to reduce the past and the future and bring them together, I will come to a moment. Theoretically, of course, it is possible. And then, by shortening the time of memory, between the happening and the recall and the time that I now am and expect certain things to come towards me, closer and closer, I come to a point in which, to say it very simply, I am. Now, you look at your day, or you look at certain work that you do.

QUESTION: I am very interested to be awake while practising.

ANSWER: No, don't do it then.

QUESTION: I tried.

ANSWER: No, no. It is much too difficult.

QUESTION: I shouldn't do it?

ANSWER: No, you lose yourself immediately. You can not do it. You have to do it when you have mastery over the rhythm of that what you observe. You can not do it in mechanical life.

QUESTION: No, but I practise alone.

ANSWER: When you practise alone, do you play ~~one~~ ONE TWO THREE (said very slowly). You don't. You play what is said in the music.

QUESTION: In the past, you had suggested to look at my left hand. It was a great help. Then I became mechanical because as I have (...?) before. Today I started to practise and as soon as I felt that I was too (...?), I stopped. And I fingered a phrase. I picked up the pencil, I put it down again and then I played again. As soon as I started to play, I fell~~x~~ asleep again. I became too much ....

ANSWER: Engaged.

QUESTION: No, not engaged. It was as if my hand had a memory by itself of doing.

ANSWER: You are quite right.

QUESTION: The same with washing dishes.

ANSWER: Wait a minute. In washing dishes there is no command how to wash dishes fast or slow. In music there is. A certain passage has to be played in a certain way because Mr. Beethoven has said it.

QUESTION: It does things without my telling it to do it.

ANSWER: Yes. You have to bring it back so that you are actually partaking in the action that your hand is doing.

QUESTION: It is too late. I mean...

ANSWER: Yes, of course. But you are washing dishes, not practising. Practising is not right.

QUESTION: It's not good?

ANSWER: NO.

QUESTION: I want to be able to play better.

ANSWER: Later. Yes. You see, that is your purpose. You want to play better.

QUESTION: Of course.

ANSWER: No, my darling. It has nothing to do with playing better. It has to do with that what I am while I play. As a result, maybe I will play better. The emphasis is never on improvement. The emphasis is how to be. As a result of being, I may improve but I never put the emphasis on that what I would like as a result. You understand? We talked about it. Dishes have to be clean but I am not interested in making them clean. I am interested to be present to myself washing dishes. Now I am the law when I wash dishes. I am not a law unto myself when I play someone else's music. You have to follow what the music requires. Alright? You have to play it. But washing dishes is different. I have a dish. It is dirty. There is water running. I have to move it. But, I can move it at any speed I wish to move it. I can put it under the faucet and...



like this and I can remain now aware. This, you might say, this is my speed. I have to meet two things. One is my actions with the amount of energy that is available in order to be awake. I try to be awake with a certain quantity of energy represented by my interest. I know it is very small. So, therefore, the speed at which I can do a certain action has to be adjusted to such a slowness that it becomes equivalent to the amount of energy that is available for that purpose. This I have with in my own mind and within my own law. I can wash a dish as slowly as I possibly want to in order to catch myself at the moment. When I make it very slow, I then can still be reminded. I can still see myself. But, as soon as I start going (...?), my mechanicalness takes over and my attention is gone.

QUESTION: This matter of working without results...

ANSWER: You have to learn it.

QUESTION: It is most opposed to ordinary life.

ANSWER: We are most opposed to ordinary life. I am sorry.

QUESTION: It is most opposed. I have never done anything without wanting results.

ANSWER: That is right. I don't doubt it. Do you think anyone else has? and you are no different from anyone else.

QUESTION: But they say it is simple.

ANSWER: No, no. I never say it is simple. It can be simply explained but to do it is extremely difficult. Yes, it is upside-down Lotte.

QUESTION: Thank you for telling me that. I was told by friends that ~~nothing~~ I have made, that this is the most natural thing in the world.

ANSWER: Oh no. Don't believe that. Lotte, don't ever believe them. It isn't true.

QUESTION: But this matter of working without results is very difficult.

ANSWER: Yes, it is very difficult.

QUESTION: Thank you. I would like to learn it.

ANSWER: Let's say it is almost impossible. Almost - almost. But I am interested in that little bit that changes that almost into something.

QUESTION: Thank you.

ANSWER: But now you ~~try~~with washing dishes and as slow a speed as you can go. Big full notes like this. Big chords. That is the speed of washing dishes. Lotte, you understand?

QUESTION: (Hilda Gardiner) I would like to report again on my task. Last week, after you had spoken to me, I thought about what you had said for a long time and then I saw ~~that~~ something that I hadn't seen in my approach to the task which I think was quite wrong.

ANSWER: It was a little too superficial, wasn't it?

QUESTION: It wasn't the right approach for me. And I tried to see, y chance during the day and to be more aware and to try to be. And I had unusually good results on Thursday, Friday and Saturday also.

ANSWER: Didn't we talk about making it Sunday, Monday and Tuesday?

QUESTION: Yes.

ANSWER: To introduce something special? And what did you do to introduce this?

QUESTION: Well, Sunday was a very strange day and I found myself observing myself much more than usual. I found myself seeing myself much more than usual. And I also found that I couldn't do anything except watch. The time for my task was not early in the day but late in the evening. I didn't have the chance to do it earlier. And I was tired and sleepy and I tried to make a special effort to do it. I didn't introduce anything new into it except in my position. I tried to do it on one foot and then I shifted to the other foot.

ANSWER: Robert, you have a special task now for Sunday, Monday and Tuesday. You see, the rest of the week, that is tommore, you will go. But your work starts on Sunday and because of that you introduce that element that she needs. Can you do that? You like that. You like to tell other people but you must do it in such a way that the other person accepts it. You know what I mean Hilda? He has to do it when he himself is working. And you have to know that he is working. So, he cannot just give you a command and say, "Remember Hilda. Today is Sunday." He cannot do it that way.

QUESTION: Last Sunday, since I didn't have a chance to do the dishes I did not remember in the (...?)

ANSWER: In any event, you already have a little dexterity. Alright Robert?

QUESTION(Robert) Yes.

ANSWER: Between the two of you, you must help each other. Also, the question of seriousness of tasks must remain but you have to be a little more flexible. For instance, in the evening, <sup>if</sup> you are tired you must do it at another time in the day. You have to find another time. You see, the aim is to try to do the task. For what purpose? In order to grow, in order to understand. Now, I don't wait for the whole day to do my task (...?) tired. Take in ordinary life: I want to write a letter which requires special attention on my part. But during the whole day I am working like the devil outside in the sunshine in order to plant things in the garden. So, at the end of the day, I am completely tired out and fagged out. And then I sit at the desk and I say, "Now I ought to write these letters which require all my attention." And I fall asleep. So, I have to be much more clever about the idea of how and when to apply it. And I can not just wait until the end of the day. Maybe I am too tired at that time. If my experience is that way, I certainly wouldn't do it. So,

instead of waiting till the end of the day, I do it in the middle of the day. Maybe someday I do it very early. Maybe I have to fit it in when (...?). Maybe you take off for a few minutes, for fifteen minutes, from a certain ~~activity~~ something that you are doing but that is not as important. And you have to be much more alert. Much more willing to do something whenever that opportunity is there. And then do the task. You see, this is what is meant by flexibility. You know it is always there when you want to call on it. But, the devil is also always there. So, whenever you don't allow the Lord to come in, the devil will. And the only way to keep the devil out, you have to introduce a task. A task is like the law for the time being. And then when you are engaged in it and occupied with it, the devil will not touch me. And it is up to you to make your choice. And, if for some reason or other, this desire goes down during the three days in the week, then there is a husband who certainly can be of great help - provided you do it right. Allright? So next week you tell me again. Sunday, Monday and Tuesday ought to be very good days exactly because they are difficult days; exactly because they require special attention. You must give it special attention.

QUESTION: But Mr. Nyland, I am not sure that I know what it is when you are more awake because I have different experiences and now I am confused.

ANSWER: Yes, that is right but this was being awake regarding the task.

QUESTION: Yes, well ~~bcuse~~ that is what I am referring to.

ANSWER: You don't know the difference between when you are asleep or awake?

QUESTION: I know the difference when I am asleep but I am not sure about if I awake.

ANSWER: Good. Supposing now we wash dishes. And you do it in a certain

rhythm which we call washing rhythm. Alright. Here we are. Now you visualize, you see. And you visualize now: that there is soap. Maybe hot and cold water is running. You rinse it. There is the rag on which you dry it. You have a plate in your hand. It is a little dirty and it requires special attention. Now you wake up. You see yourself do it. You see yourself and you remain aware while you move. You pick up another plate. You still have a general picture of yourself do it. It is not very clear. It is a little vague. It is a little awake, not much. You come to the conclusion that, although there is a little awareness, that perhaps with a little extra effort you could wake up a little more.

QUESTION: But what is that?

ANSWER: What takes place when I try to wake up. I have a thought. I wish to ~~be~~ wake up. Now, what takes place when I try to become aware. It is a process that cannot be described because it is experience. At the same time, anyone who has tried it and has an experience as a result of them becoming awake or aware, will know what you are talking about. You sit here now. You see yourself. You are aware of yourself now. You see a creature sitting. If you move your arms, if you straighten your back, it is a movement that you ~~can~~ observe. Observing in this case simply means to become <sup>more</sup> aware of it. I am aware of the existence of myself and when I now straighten up, I become aware of the movement of straightening my back. When I sit and I talk I can become aware. That is, I can hear my voice. I can give a command to my voice to slow, make it slower, to emphasize it, to put more expression in it, to change the rhythm. I can become aware of the formulation of words in my mouth. I can become aware of the movement of my lips. I can become aware of sound vibrations. All of this is within my means. When I sit, I can become aware of tenseness or less tenseness in my arms or my legs or my body.

I know that there are certain tensions caused by muscles in order to keep the force of myself. When I straighten out, I straighten out certain muscles. I can, as I sit, relax certain muscles of my arm when there is no need of supporting the rest of my body. You can do that. You can have an expression on your face and you can make some other expressions, can't you? You can relieve the tensions of your face. You sometimes frown and now you don't. You sometimes smile and sometimes you don't. And now I wish to become aware, not even in washing dishes, but I said I would like to find out what is this state of awareness, this state of being awake as against the state of being asleep, sleepiness or drowsiness or half-awake or something where I go completely under, where I really don't know anymore except afterwards that I have been like that. I make an attempt now to wake up. I mean by that that certain attention of myself is directed towards a certain part of myself or the totality of myself and as a result I receive, with my mind in some place, at first in my mind. Sometimes I have a realization of existence in my heart. That is, I become aware of myself existing without even having an image. In other words, I know I am. You understand that in a half-way awakesness I have a certain light, as it were, lights me up. Now I try to increase the intensity of that lightness. How do we do it when we cannot even see very clearly? You wake up with your eyes half open. And I want to wake up. You open your eyes. How do I wake up psychologically? I am aware of myself sitting. But I know that if I have more attention on that fact, I will become aware of that what I am. You understand?

QUESTION: Well, I have another question, about growth. If you want to grow in this way, which is also if you want to see more, it is like making a bigger effort than just sensing? Is that so?

ANSWER: It is an effort. It is an attempt. You have to use energy in a certain direction. The direction is to become aware of oneself. That is not very clear. But my direction can be directed in the sense of sensing myself and by means of that kind of sensing, I can come closer to the fact of being awake. Sensing is a very good exercise in order to wake up. In that, I know definitely what I ought to do. That is, I send energy in the form of attention to a part of my body. I can also, after I complete a certain cycle, every once in a while, you can do that exercise. I can then direct the attention which otherwise goes to a part of myself to the totality of myself and then, at a certain moment, I become aware. There is no other way of describing it. I can <sup>compare</sup> ~~compare~~ it to some other state. If I make a drawing like this, three lines, one, two three. I look at it on a piece of paper. Sometimes it is as if the corners come ~~xxx~~ out ~~xxxx~~ towards me and sometimes it is as if it recedes. Now, if I look at it and it first comes out to me and then for some reason ~~it~~ I see it go away, it is now the other way. What has taken place in me? Nothing has changed as far as the drawing is concerned, but my attention has changed ~~xxx~~ in such a way that that what I see, I see (...?). It is that what takes place when I become aware. It is as if something that didn't exist before starts to exist. And it is that kind of effort directed towards a definite something that now becomes, with this in focus, clear. It is a clarity of a focus of ~~extension~~ a certain form of energy which I now, in attention, direct to one point or the totality of myself. Understand that? Yes? Very well now? Not yet?

QUESTION: Well, I understand it more so than I did.

ANSWER: Good. Now you try. You try to walk to the door and you stop half way and you have a picture of yourself. Then you continue. You keep on walking. Again you become aware of yourself as you walk.

But you stop it in the middle and you call to yourself, come to yourself, 'Try then, as we simply say, to wake up. It is the only way by which I can wake up. I have to make my <sup>eyes</sup> ~~eyes~~ further open up. Psychologically I have to make that attempt to open them. That means, my eyes, my psychological eye, becomes physically in me something I could also call I. I wish that ~~my~~ eye to become more open to receiving the condition in which I am. That is my body. It is this psychological eye that I now wish to open more. I do it by relaxing. When I now become relaxed everything in me is relaxed. And my mind is relaxed. And it is now ready to receive this image of myself as I exist. But what exactly takes place in the mind at such a moment when I all of sudden have that picture? It is very much like when I, by memory, try to remember the name of someone and I don't know it. And the more I push myself - what was that name?, what was that name?- I can't find it. The solution is - oh forget it. It will come. So I relax. Ah - his name is John. It is that way. I relax with my mind, with my body, with my feeling. It becomes then a receiving apparatus for the possibilities of something that I, as it were, project as if ~~something~~ outside of me which I want to become aware of. And this picture of myself as I am is now registered in my mind, first as a (...?), sometimes in my feeling. I have a realization of my existence. It is not in my mind anymore. And gradually, ~~from~~ from those two things from the back of my head or from the back of my back where my heart really belongs, up there it comes to my neck. And somehow or other, it is then as if awareness is directed from a place which is here and I cannot define it. Nevertheless, I know it exists. And there is really the seat of my awareness. Alright? You try.

QUESTION: (Mary Whittenburg) I want to report on a task you gave me



a couple of weeks ago. It was to do things in life: to talk to people, and to write letters and so forth, which I did and have continued to do. I have some very interesting things and some very good reactions <sup>and</sup> in a couple of questions. One I can remember and always remember how completely relaxed I was one day all day long. And another one is that I don't know why but I ~~xpi~~ slept very, very deeply one night. However, although I continued to do this too, I remember one Saturday I had one appointment and I had another appointment. But, in order not to waste time, which I have a problem of doing, of putting things off, I called and made the other appointment on Saturday also. But this day I had no feeling about it. As a matter of fact I was walking along the street and I thought, "Why am I doing this?" I mean, I had no enthusiasm about it. The appointment was very interesting and good.

ANSWER: Wasn't that enough reason for doing it?

QUESTION: That they were interesting and good? For me, no - because I had no feeling of being awake or aware or... I don't know why I ~~ANXIOUS~~ was doing it.

ANSWER: Good. But you said, "Why am I doing this." That means you were doing something regarding being awake.

QUESTION: Yes.

ANSWER: What did you do when you went from one appointment to the other?

QUESTION: I talked with one man...

ANSWER: Was this before the second appointment?

QUESTION: Yes.

ANSWER: You see, your statement was, "Why am I doing this?"

QUESTION: That's what I said on the way to the second appointment.

ANSWER: What were you doing? You were keeping the appointment because of ordinary professional work. The question: "Why am I doing this" -

but that is professionally because (...?). Regarding yourself, ~~what~~  
<sup>during</sup> ~~were~~ you ~~doing~~ the time you were walking to the other appointment,  
trying to see yourself as you did this?

QUESTION: Yes.

ANSWER: Good. That is what I mean. How did you do this?

QUESTION: I tried to watch what was going on inside of me, and to  
see where it was coming from, the emotional center or what. I am  
not very good at this.

ANSWER: No, we don't bother about emotional center for the time  
being. We only bother about physical center, our body.

QUESTION: I was tired.

ANSWER: Maybe. Maybe you couldn't do it, but the attempt can be  
there without any result whatsoever. There are two different  
things, of course. First I have to have the (...?) and the thought.  
With the thought, I introduce the attitude. Then, from the atti-  
tude, I make it real. That is, I apply it. Now, I may come, some-  
times, only as far as the thought but my interest is so little that  
I don't even want to translate that thought into an attitude. I  
simply let it go by and the rest of life will continue. It doesn't  
make any difference, only I have thought about work. It is no  
good; it doesn't help. It is sometimes useful for this and that  
but it is not right for work. Now I have changed myself into an  
attitude. That is, I already take on as if I wanted to work. For  
certain reasons I may not be able to work in the real sense of the  
word, of trying to wake up. But, nevertheless, I have gone in the  
direction of something that was unusual. It was not so mechanical  
anymore. I have towards it a wish and the attitude really I would  
like to ~~see~~ do it. Then, at that point, if it is further translated  
into the activity of making an attempt to be awake or to spend an  
effort regarding that kind of attention or. Let's say...

to sense or to try to relax. While I am walking all of this is ~~xxx~~ changing from that attitude into another form of activity. Then I would make the attempt at work. But, maybe at the point where I really have to see is how much interest there is to change this, to convert this energy from an attitude into the actuality of an activity. Maybe I don't have enough. Maybe I don't have enough because I am tired. Maybe I don't have enough because my interest only goes that far. There are a variety of different reasons why it cannot happen. Afterwards I will remember it. I will say, "Too bad I didn't." Maybe I have some kind of excuse. And immediately I will start to re-arrange things in my own mind so that I don't feel guilty or things of that kind. You see, I rationalize all over the place of course, because I am clever about that. But I am interested in how things come about and up to what point they go and then why they do stop. And very often there is no rhyme or reason for it because I know very well that sometimes, to change an attitude into the actuality of working requires just that much of a margin. And I have (...?). I don't want to do it. I don't see that it is that amount. If I only did it, I would find out that it was that. And my attempt, that I constantly will want to say to myself, "I don't know what it is to be awake, I don't know what it is to work, I don't know when I am awake - all that is not right. It is just a temporary conditioning which prevents me from really making the effort to be awake. If I sit down once, for myself, and say, "Well, I hear people talking about being awake. I would like to become conscious myself. I want to find out what it is like. Here I sit now. Let's see. What is there?" It is as if now something from outside starts looking at me as if there is an eye on the ceiling and sees me. It is as if when I now try to relax, that then I will have a better possibility really of seeing myself. It is --

~~xxxxxxxxxxxxxxxxxxxx~~ I try to be aware of myself, as if I am next to myself and look at myself. It is as if something that I now know, as if I look at something outside of me in which I am not interested, which means that I receive that without any particular judgement. All these things go on in my mind. But, unless I make actually the effort to try to convert them into this actuality of trying to wake up, trying to open my eyes, trying to put to practise that what I know theoretically, I will never know it. And, as I say, the margin is a very small one. Good. You were walking to the next appointment and you came to the conclusion that it was not worthwhile to do anything about trying to wake up.

QUESTION: Well, for me it is very hard to describe. I kept two appointments. And I think of work all the time, all day long. Now, I kept the other appointment. It was very interesting. I came home. I thought about it. I thought about how I was which was sort of nothing.

ANSWER: Why not? You were there.

QUESTION: Yes. I was there but I wasn't there.

ANSWER: No, maybe not. But, you see, when did you come to the conclusion as if nothing. You see, I don't believe what you say. If I come to the conclusion really that I am nothing, I wake up. If I really think that I am nothing, if honestly I think that, I have an opportunity to be something. I have said several times, the statement "I am nothing" is a positive statement. I will make an attempt. I say, "Alright, alright. I was nothing. Not now. Now I am". This is different.

QUESTION: But then I had other things that happened - if you don't mind my going on.

ANSWER: No, that is alright. But, it will happen again and again. And it is all the time as if nothing, as if I am this and that and

so forth. It is not true. It need not continue to exist. At the moment, and usually afterwards, when I think about it, but then I cannot change it anymore. But, if I could actually, at the moment, say "I am nothing" and mean it, then I have a very good opportunity to wake up. All I have to do is to wake up. How do I do it? I do it. There is no other way. I know, I feel but I don't do, and still I must try. Alright. So you went there, you came home, you did this and that, you were nothing, and then what?

QUESTION: And then I wrote ~~xclex~~ another letter. And then I had another case where I was relaxing and I had an eye on the ceiling. And I was relaxed and I saw myself sitting in the chair and was very aware of myself sitting in the chair, all of me. That happened once. It happened twice and then it hasn't happened again. And then, a week ago, I listened very carefully at the meeting. And I decided I would write up a report of the meeting and I would do some of the things that were discussed. And then all of the (...?) and the best I could do was to write a few notes in the office of the meeting. And I wanted to relax so that I could sleep. I wanted to do the dishes. I wanted to do all kinds of things and I couldn't. Suddenly there were two days of dishes in the sink. And then, by Sunday, I was in such a terrible state. I just....

ANSWER: It serves you right you know.

QUESTION: I can't do anything.

ANSWER: Yes, it is true.

QUESTION: But this week things were a little ~~out~~ better and I was able to relax.

ANSWER: Alright Mary. Now are you going to give yourself a punishment?

QUESTION: How do you mean?

ANSWER: You know. You let it go. You think about work the whole time.

You believe it; you believe in it as a possibility, as something that has already given you a certain taste of something that could be accomplished if only you had a little bit more interest and then you could do it. Now you go through a little slump period and you are not guilty enough. You have to give yourself a little bit of punishment. It will happen. Maybe it is because your body was tired or it had a little will of its own. Or maybe because your interest was so easily diverted into something else. Then that something else has to be eliminated. If I am in the affairs of my Father I will act in accordance with his law. If I think about something that is important to me, that I would really like to translate into a different kind of terminology of activity of life, then I will spend time and energy and thought and feeling, all converging in that direction. In other words, I will live it or ~~try~~ try to live it. I will never accomplish anything at all, not even in ordinary life, unless I love that what I want to do: play piano, paint, write a book, letters, good business man, whatever it may be. In this work, if I have the desire that I want to pursue it, it is not only a little bit of knowledge and some facts and things about work, and what happened or what happened to someone in St. Petersburg who asked a question of Gurdjieff and Ouspensky writes what was the answer. It is outside. I am interested in trying to get something inside. Something that will tell me at the proper time, "Now do this, now you must do that." And something on which I can rely so that it is not going to fool me. That what is not going to fool me I put in front of me first. And I say, "Here, this is that what I wish to work towards" so that I am able to do that willingly. And now I give it a name. I say, "This is my conscience." And in accordance with a conscience, when I don't do that what I think I could have done and I was lazy or

something, my conscience tells, pay. Pay in some form or other. ~~Now, the difficulty is~~ What is it that I can pay? What is it now that is the difficulty? That sometimes you may like it and say, "No. I will give it up because I was not a good girl" Then I introduce into myself something, not only of value, but the determination to continue in a certain direction even if it is difficult; so that next time my body is willing enough to say, "Ah hah, otherwise, if you don't, you will get punishment." Maybe you don't get any food to eat. You will have to go without lunch. You will have hunger. You cannot drink a glass of water. You cannot smoke a cigarette. You have to sit up until two o'clock at night even if you are tired. Things of that kind. My poor body. It will have to do something so that my conscience, in reality, is appeased. You see, my conscience is my God within. Sometimes I say it is outside. Surely, I deify many things and I call it God outside of me. For the time being I pray to it, I adore it, I say "Yes, there He is on His throne" and so forth. But, all of that is still outside of my body, until a voice, His voice, comes within and says, "Do this. Do that." And I can rely on it because it is truthful. That is, it is impartial. Then I will follow. And I will say, "That is quite right." And then my body must answer because it has no more will in presence of that which is conscientiously within me and talks enough to tell me what to do. But I must speak to it. I must tell it when it prattles, when it goes all over the place, when it talks too much, "Stop talking". I will tell it when it says it is tired and I say, "I doubt it very much. You are not that tired. You do a little more because I wish you, my body, to do this." You see, why do ~~xxxx~~ people sometimes when they go to (...?) on their knees up the steps? Why do people have pebbles in their shoes? Why do monks have hairy shirts? m-

punish themselves? To punish themselves? Not so much. It is to help them remember themselves. So that when I feel hungry, I have to go without lunch because that is my punishment. My hunger will remind me that I do this for one purpose only: that I failed at a certain time when I believe I could have done it and I didn't do it because I was weak. And now I wish to become a little stronger. And now, with punishment, my hunger reminds me of that kind of aim and I take my hunger. It is too bad - I am a sorry body but it cannot be helped because someone else is now in charge, not you. And I am not going to satisfy you. I don't even drink a cup of coffee to postpone these hunger pains. I will have them. I will live with them so that they, the pains, that what is uncomfortable, what I don't like, that will remind me for some purpose of trying to be awake. It reminds me then that I have failed, that I was weak. And I don't want to be weak. I want to grow. I want to be reliable. I want to become man if I can. So, you see, again it is a little task. A task is serious. It is a sacred something. It is something that comes from that what is my inner self and that what I really value as something very precious. And now, that again starts to take a little command I must let it. I must give it a chance even to express its own opinion, my conscience, to the extent that my knowledge, my understanding, everything that I know by intuition, can all me to have that within me and not all the time as something outside of me as some kind of a form of religion. My life is at stake. My real life. And then, with that, I say, "Yes. I will take this punishment. I deserve it. Next time it won't happen." My body will know it. It will do because I wish. And the wish has to be strong enough to counteract all these various, after all, very small things; many things that one cannot take with one.



after a little while, become so ~~xxxx~~ tremendously small that they really don't amount to anything at all anymore. I want to, for that time, when that period will come, because it will come, everything is subject to destruction. It will disappear. It will die on its own account. For that time I have supported by it and I have let it support me. And when it drops away, what is there then within me to support me? On what can I really count? So that when these various things in which I now have a certain amount of interest and which I believe, more or less, belong to me, and also where I think that it is necessary to have them support me because I cannot live without, gradually drops away. As I become more and more mature, and as I become, let's say, a little bit more conscious or maybe when I become a little bit more free, then I see the reality of something of that kind, an emptiness staring me in the face. And when the variety of things as propos have left me, then, where will I be? That is not the time that my conscience will start to develop. It has got to be an exchange. I pay. I take away something. Now I pay back this. It is this growth. I acquire knowledge. I acquire feeling. I acquire more intuition. With that, parallel, I acquire being. Conscience belongs to my being. It is something that is like an emotional center in my being. The reality of that what I call my oness, in which I am complete and with which I could meet, if necessary, God or the Archangel Gabriel. This is the task. It is <sup>a</sup> ~~xxx~~ task of the day; the translation. The translation of thought, the translation of feeling into a wish to be. And, when I say, "I know it is my fault, That is, that it could have been helped" then I punish myself. And I do this or, as I say, I go without lunch or I do a variety of things. I stand on my head. I stand, before I go to bed, with my arms outstretched for ten minutes. And I make ~~me~~ my body behave. Not under a certain

form of ~~chastisement~~ chastise me, but under a certain form that that body knows that is there to command and not you all the time. I have no interest any further in fulfilling the little desires and wishes of my body or my mind or my feeling. Someone else must be there. This is what I call I. Now I take charge, you see.

QUESTION: Could you give me a task?

ANSWER: Yes. The task is <sup>You</sup> exactly to translate. I think about work all the time. Translate this into an actuality of being. When you walk to the next appointment and you ~~don't~~ happen to think about it, do, that is, stand still, come to yourself, collect yourself, then go on. Before you open a door, wait. Before you eat, ~~wait~~ wait. Eat half your meal; let the rest go, particularly if it tastes very well. Smoke a cigarette only half way. If you walk on the right side of the street, walk on the other side of the street. If you swing your arms, don't swing them. There are thousands of possibilities of this kind. If one wants them, one can find them, but one must want them and make the task self-imposed. Tell me about it - maybe it will make it a little easier to keep because your pride will become involved. It takes a long time before one makes a task for oneself without anybody knowing it and then fulfilling it without having the ability and the possibility of telling someone about it, - how wonderful you are. It is one's life for oneself. And it is not something for which one becomes responsible to anybody, except only to oneself. And, if that is the relationship of oneself towards one's God, and that God is one's own God. It is not anyone else's. It has nothing to do with the God of Christianity, the God of so and so, the God of this and that. It has nothing to do with Buddha. It has nothing to do with Jesus Christ. It has to do with that what is within me as the motivating force of my life. And, regarding that, that is the only kind of task.

time, I can understand, because all the rest is outside of me. It consists of planets in conjunction or not in conjunction; whatever it may be for me that is cosmos. It is outside very much like atomic energy. I don't know very much about it but I do know a few things about myself. I have a body. This is the fundamental thing. I: Who in me? But I. I call it a focus of attention of something that includes personality, essence, real being. I. Have: It means I project; that I am responsible. I have the task; in some way or other, expressed by this having - a responsibility of keeping that whatever it is that I have, in a good state. A body: it is a means; it is an instrument; it is a laboratory. It is that what I could use. I could use it up. I have a body in order to become. I wish to be. Then, I am. My body is servant. I become master. The having indicates the state of being and that what is available to me, with a directing force, wishing to become like a man ought to be. And for that there are, of course, reading, of course, talking at the proper time of course, professional work, of course. All of that belongs to my world. And in that world, I now want to bring that what really belongs to it and to know how I should be in this world without forgetting my world; to fulfill the task of the world and, at the same time, to introduce for me, something. As if, in me, something can grow which would become free from this world. It is the real meaning of life; the dual purpose, the fulfillment, the acceptance, the willingness to live, to make out of my life whatever I can make out of it to the best of my knowledge and in accordance with whatever talents I have. And, at the same time, the relationship towards that what is in me, as I say, my conscience, the voice of God, His Endlessness, Infinity. I don't really care what name you give it provided it has to do with that what is sacred with ...

And that then, to bring to some (...?), to some (...?) daring, to something that can be alive and actually fulfill its existence, which I know now exists but is not fulfilled. And I wish to open the possibility of that kind of growth. So that, in that way, I fulfill a different kind of purpose, as if I am not only part of ~~in~~ this Earth, but part of something else, towards which, I call it God, I call it the planets, I call it the sun, I call it higher being, I call it as if I wish to become in tune with that kind of instrument, whatever it is. It is very clear. It is me who has to work. It is me who has to understand. I have to do something. And I have to yield to that impulse. I have to yearn for that possibility. With that, I have to have the aspiration towards further growth, so that I really could become, as if all the wishes I now have, from all three centers, I now focus on that possibility. And then, as if nothing is too much. That kind of attitude will ultimately move mountains and they will be like molten. Work is difficult but there is a compensation of some kind of reward in the form of that peace. This inner peace. This joy of knowing of being right. And, on that basis, everything can be taken, even hunger pains and punishment because my body still has a little too much to say. You understand? To yourself confess. This is your confession. It is not outside belief. It doesn't belong to the church. The church is an organization which has no more vitality. You have the vitality within you and with a few other people around, who are thinking, doing, feeling likewise. Then there is some kind of a group like that; all wishing to understand what it is about and the ~~meaning~~ meaning and aim of life. Then one is, you might say, holy. But then one works and one helps each other - like husband and ~~wife~~ wife, like friend and friend.

QUESTION: (Charles Littenburg) Mr. Nyland, I have noticed several things this week in regard to the matter I talked of last week. I believe there are two contingent reasons for this if one may use the term reason. First I thought that ... a physical factor occurred in my life where I changed my whole working day, which now amounts to about twelve hours of work. And certainly I observed that I am in a position where now, for some reason, many people are saying very pleasant things to me because I am in a position where power is involved. And, from this, I went on to see that it is possible that my chief feature has something to do with self-liking. I can see myself do things for self-liking as a drunkard uses alcohol, knowing its damage, but reaching out with uncontrolled fervor for instantaneous gratification. This is a kind of hunger in me that I think is very deep and which dries out the works. And possibly you have some remarks about my observation.

ANSWER: You are quite right. What makes you now say this at the present time?

QUESTION: Because I am looking for guidance and help.

ANSWER: No. You don't need it because you know it. If you want affirmation then I agree with you in that what you know you will do and what you yourself know you must do. I will do this because I see this in myself. I will do this, right or wrong. I will say right. But you know very well what you do. You see, it is not necessary. You are absolutely right. But this is only a small matter. It doesn't matter if it is feature or chief feature. It is something that you indulge in all the time. Sometimes people are in a position where they can be indulgent because it is their life. They are dependant on it. Others hanker for it, and want it, and don't get it. Still, they want it. Whenever it is there - oh, there they are; how happy they are; just a little finger.

QUESTION: Mr. Myland, I believe honestly this is the reason I get out of bed in the morning.

ANSWER: Yes I believe it. But this is now something that recently happened because now there is a possibility of putting it into practice in some way or other without hurting anyone.

QUESTION: But how? Can strengthen these other social...?

ANSWER: Good. When someone tells you, flatters you, you know they want to get on the right side because you have a certain power with which you can help them. Let's call it, they butter you up. You don't believe it really?

QUESTION: No.

ANSWER: But it feels nice. Now, you need this. It is like a cat purring. You want to be stroked in the right way and you say, "How nice." It is very much like I am in a bath. It is nice warm water. Or being in bed - you know you must get up but it is so lovely. How does one do it? Get up. Take the clothes. There I am, cold. I get up. A cigarette - I like it. Ah - I don't. I throw it out. I look at someone who says you are wonderful and I look at it and I say, "You know damn well that that what you say is not true. You don't want me to believe that I am that wonderful." You would like me to tell you sometime ~~me~~ that I can help you. Fifth percent of such statements you can immediately discard if you wish. For the other fifty percent, there is a semblance of truth because simply you happen to be at a certain place and also you do things right. So, out of the fifty percent, another half you can allow, honestly allow because you fulfill a function which is correct. You spend your time, you energy. You deserve it. But the other half, that is, the twenty five percent... You see, first I say fifty percent you must throw out, without question, you know. The twenty five percent belongs to you. You are entitled to it. These twenty five you

here, I am part this and part that. The closer I am to this, the larger that is. So, when I am here, I am only this quantity or that. But when I am fifty-fifty, I am neutral. When I am here, then this is onehundred percent. This is the ~~xxx~~ way I grow but I don't remember that because, as I move, I move from here and visualizing that. And, the more I look at this, the more I believe I am here. And I forget that I have just left home. Work is that way. I allow myself many things. I see certain people will do certain things to me. I become involved in it. I must be professionally in order to achieve certain things and, let's say, it is allowable because of my personality. That is that what I am on Earth. It has to have its functions in order to live. It is as important as breathing, as blood circulation, as everything I now must have. These are what I call impressions of my life. If I didn't have them, then I would die. And they go in a few different directions: personal, professional, sociological or economic, and a <sup>private</sup> ~~public~~ one. And now, I introduce into these something of this private nature and because of that I say, "Well, I don't doubt it for a moment that people like me, but maybe even for another reason. Let me test it." Don't be gullible. You are not on the jury. One knows it. You know it. But don't go overboard and eliminate everything. You throw the baby away with the bath water. It is no use. The baby still has to be washed. This is the point. I still have to ~~live~~. I am still with my feet on the ground even if I don't (...) one hundred percent. It doesn't mean that I can go to one hundred. I have no equipment. How can I, at the present time, be objective when there is absolutely nothing to work with? It is only a little theory. My subjectivity will absolutely prevent me. So how can I? But I can introduce one little thing. I introduce a little light. ~~xxxx~~ It is not darkness anymore. The difference between ~~xxxxxx~~ zero and one hundred means that ...

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hundred is presence. Here, it means absence. Absence is not the same. It can never be compared because absence is not non-presence. Non-presence doesn't exist when presence exists. Well, we don't ~~ix~~ talk about that as a theory. You have to try it. You have something to do. Question it.

QUESTION: (Fred Perleman) I have not spoken for some time and the last thing you said was, "Don't do anything." I have been doing things and I have been very cautious.

ANSWER: Now, when you say you have been doing something, what were you doing?

QUESTION: I was trying to become aware of myself.

ANSWER: Are you still smoking Fred?

QUESTION: No, or I wouldn't be here. So now, I think... I have been pondering for two weeks. What I would like to request and although I think this is enough, what I have come up with is that I would like a task that one) will help me strengthen my wish to work and two) is something that I will be able to complete within a given period of time, so that I will be able to accomplish it and know that I have something definite, a goal, an aim.

ANSWER: Good Fred. Don't daydream. Whenever you catch yourself in unnecessary dreaming about hallucinations, impossibilities, wishes that cannot be fulfilled and cannot be immediately achievable. Instead give yourself something to do. Actively if you can, that is, physical. And do that. If you sit and it couldn't be helped, try to relax. This is a very definite task. And it is good for you because I know you are willing.

QUESTION: Do something physical. Sweep a floor?

ANSWER: Yes.

QUESTION: For what length of time?

ANSWER: How often do you daydream?

QUESTION: I don't know.

ANSWER: Five times. At least five times, when you catch yourself in dreaming or unnecessary thoughts, that you now substitute it with something where you will try to be awake while you do that as a task. \*\*

So, for the rest, everybody work even if you have not spoken.

So good night. Have a good week.

\*\* Fred asks permission to take movement class and arrangements are made which I have not transcribed.